

ART. IV.—*Translation of the Japji.* By M. MACAULIFFE,
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THE Japji is the prayer which must be repeated every morning by all true Sikhs. It was composed by Baba Nanak in advanced years, and gives a brief summary of his idea of God, religion, ethics, and cosmogony. His views on these subjects are found much further expanded in his other compositions incorporated in the Ad Granth. The Sikhs regard the Japji as the key to the teaching of the early Gurus.

Last year I printed and privately circulated among learned Sikhs a rough translation of the Japji for the favour of correction and return. The translation was returned to me with corrections and suggestions by very many learned and distinguished Sikhs, among whom I may mention His Highness Prince Ripdaman Singh (Tikka Sahib of Nabha), Baba Sumer Singh (Mahant, Patna Sahib), Sirdar Lilaram Watanmal (Subordinate Judge, Sind), Sirdar Kahn Singh of Nabha, Sirdar Aya Singh (District Judge, Punjab), Bhais Bhagwan Singh and Hazara Singh of Amritsar, Bhai Avatar Singh, Bhai Lachhman Singh, and others whom I beg to thank for the assistance rendered me. The corrections and suggestions received I have now placed before several gyanis or professional interpreters of the Granth Sahib, at the head of whom is Bhai Sardul Singh Gyani, Amritsar; and the result is the following amended translation. My gyanis have not been able to accept all the corrections and suggestions received, because some very obviously did not suit the context; but all of them have been carefully considered, and none rejected, it is believed, without sufficient reason.

The Japji is perhaps one of the most difficult of human compositions. The notes appended to the translation may give some, but only a very inadequate, idea of the struggle the gyanis and myself have had with the text. The Ad Granth, also called the Granth Sahib, is now unintelligible to the great mass of the Sikhs, and in a generation or two there will be hardly any gyanis left, and the Sikh religion will be lost, or have become absorbed, in Hinduism if there be no translation now made in some literary language.

THE JAPJI.

There is but one God whose name is true, the Creator,¹ devoid of fear and enmity, immortal, unborn, self-existent²; by the favour of the Guru.³

Repeat His name.

The True One was in the beginning; the True One was in the primal age.

The True One is⁴ now also, O Nanak,⁵ the True One also shall be.

¹ *Karta purakh*. It is perhaps not necessary to translate the word *purakh*. It means male or creative agency. The all-pervading spirit in union with a female element uttered a word from which sprang creation. In the Granth Sahib the Gurus speak of God as a male and themselves as females.

² *Saibhan* is derived from the Sanskrit *swayambhu*, which I have found in this passage in a very ancient Sikh MS.

³ *Gur Parsad*. I have translated these words in deference to the opinions of the majority of the Sikhs; but with several learned gyanis I have no doubt that they were intended as epithets of God, the great and bountiful. Vide Capeller's Sanskrit Dictionary under the words *gur* and *prasadait*. Guru Nanak had no human guru; his guru was God. It was during the spiritual supremacy of his successors the favour of the Guru was invoked, and deemed indispensable for deliverance.

⁴ *Bhi*, 'also.' There are two *bhis* in this line which some say are idiomatic. I have very little doubt that the first *bhi* is an obsolete past tense of the defective verb *bhu*, and that the verse ought to be translated—The True One is, was, and also shall be.

⁵ In Oriental poetical works it is usual for the poet to insert his real or assumed name in the end of a composition or section of a composition. This

I.

By thinking I cannot obtain a conception of Him, even though I think hundreds of thousands of times.
 Even though I be silent and keep my attention¹ firmly fixed on Him, I cannot preserve silence.
 Hungry *for God*, my hunger ceaseth not though I obtain the load of the worlds.
 If man should have thousands and hundreds of thousands of devices, even one would not assist him *in obtaining God*.
 How shall man become true *before God*? How shall the veil of falsehood be rent?²
 By walking, O Nanak, according to the will³ of the Commander as preordained.

II.

By His order bodies are produced; His order cannot be described.
 By His order souls⁴ are infused *into them*; by His order greatness is obtained.
 By His order men are high or low; by His order they obtain preordained pain or pleasure.
 By His order some obtain their reward;⁵ by His order others must ever wander *in transmigration*.
 All are subject to His order; none is exempt from it.
 He who understandeth God's order, O Nanak, is never guilty of egoism.⁶

practice is unknown to European poets except in the case of professed imitators of Oriental poetry. Were I therefore to omit the word 'Nanak' wherever it occurs, I should be consulting the taste of European readers, but the Sikhs do not desire such an omission.

¹ *Liv*, the Sanskrit *lipsa*, 'longing.' It sometimes appears to correspond to the English word 'love.'

² Also translated—How shall the line of falsehood be broken?

³ *Rajai*, *raja*, the Arabic *raza*, the divine pleasure.

⁴ In these two lines some suppose *akar* to refer to the non-sentient, *jiv* to the sentient world.

⁵ That is, to be blended with God.

⁶ Literally, would not be guilty of saying *haun main*, i.e., I exist by myself independently of God. This is the sin of spiritual pride.

III.

Who can sing His power? Who has power to *sing it*?¹
 Who can sing His gifts or know His signs?²
 Who can sing His attributes, His greatness, and His deeds?³
 Who can sing His knowledge whose study is arduous?
 Who can sing Him, who fashioneth the body and *again*
 destroyeth it?
 Who can sing Him, who taketh away life and again re-
 storeth it?
 Who can sing Him, who appeareth to be far, *but* is known
 to be near?
 Who can sing Him, who is *all-seeing* and omnipresent?⁴
 In describing Him there would never be an end.
 Millions of men give millions upon millions of descriptions
 of Him, *but they fail to describe Him*.
 The Giver giveth; the receiver groweth weary of receiving.
 In every age man subsisteth by *His bounty*.
 The Commander by His order hath laid out the way of *the*
 world.
 Nanak, God, who is free from care, is happy.

IV.

True is the Lord, true is His name; it is uttered with endless
 love.⁵
 People pray and beg, "Give me, give me"; the Giver giveth
 His gifts,

¹ Also translated—Whoever has the power.

² Also translated—He who knows his signs.

³ *Char* is understood to be a contracted form of *achar*. Some translate the word 'excellent,' and make it an epithet of *radiai*.

⁴ The preceding lines of this pauni are also translated:—

Some sing His power according to their abilities;
 Some sing His gifts according to their knowledge of His signs;
 Some sing His attributes, His greatness, and His deeds;
 Some sing His knowledge whose study is arduous;
 Some sing that He fashioneth the body and again destroyeth it;
 Some that He taketh away the soul and again restoreth it;
 Some that He appeareth far from mortal gaze;
 Some that He is all-seeing and omnipresent.

⁵ Also translated—His attributes are described in endless languages.

Then what can we offer Him whereby His court may be seen?
 What words shall we utter with our lips, on hearing which
 He may love us?

At the ambrosial hour of *morning* meditate on the true name
 and *God's* greatness.

The Kind One will give us a robe of honour, and by His
 favour we shall reach the gate of salvation.¹

Nanak, we shall thus know that God is altogether true.²

V.

He is not established, nor is He created.

The pure one existeth by Himself.

They who worshipped Him have obtained honour.

Nanak, sing *the praises* of Him, who is the Treasury of
 excellencies.

Sing and hear and put His love in your hearts.

Thus shall your sorrows be removed, and you shall be
 absorbed in Him who is the abode of happiness.³

Under the Guru's instruction God's word is *heard*; under
 the Guru's instruction its knowledge is acquired;
 under the Guru's instruction man *learns that God* is
 everywhere contained.⁴

The Guru is Shiva; the Guru is Vishnu and Brahma; the
 Guru is Parbati, Lakhshmi, and Saraswati.⁵

¹ This verse is also translated—By our former acts we acquire this *human* vesture, and by God's favour reach the gate of salvation.

² This verse is commonly translated—We shall then *know* that God is all in all Himself—but this translation does not appear to harmonize with the preceding part of the pauni.

³ Also translated—And you shall take happiness to your homes.

⁴ This very difficult verse is also translated—

(1) The voice of God is found as well in other compositions as in the Vedas;
 the voice of God is all-pervading.

(2) The pious know the Guru's instruction, *that God* is everywhere contained.

(3) The voice of the Guru is as the Vedas for the holy; they are absorbed in it.

⁵ This verse is also translated—

(1) He is greater than Shiva; greater than Vishnu and Brahma; greater than Parbati, Lakhshmi, and Saraswati.

(2) For the holy the Guru is Shiva; the Guru is Vishnu and Brahma; the Guru is Parbati, Lakhshmi, and Saraswati.

The tenth Guru says: "Khanda prithme saj ke Jin sab sansar upaiya." (God

If I knew Him, should I not describe Him? He cannot be described by words.

My Guru hath explained one thing to me—

That there is *but* one Bestower on all living beings; may I not forget Him!

VI.

If I please Him, that is my place of pilgrimage to batho in;
if I please Him not, what ablutions shall I make?

What can all the created creatures I behold obtain without *previous* good acts?

Precious stones, jewels, and gems *shall be treasured up* in thy heart if thou hearken to even one word of the Guru.

The Guru hath explained one thing to me—

That there is *but* one Bestower on all living beings; may I not forget Him!

VII.

Were man to live through the four ages, *yea* ten times longer,

Were he to be known on the nine continents, and were everybody to follow in his train,¹

Were he to obtain a great name and praise and renown² in the world,

If God's look of favour fell not on him, no one would notice him.

He would be accounted a worm among worms, and even sinners would impute sin to him.

first created the sword, the emblem of Death, and then the world.) So here Shiva obtains precedence as the agent of destruction. The word uttered by God became the source of knowledge of Him through the Guru in the three forms of Shiva, Vishnu, and Brahma.

¹ That is, to show him respect.

² *Jas* is praise in one's presence, *kirat* praise in one's absence.

Nanak, God may bestow virtue on those who are devoid of
it, as well as on those who *already* possess it;
But no such person is seen as can bestow virtue upon Him.

VIII.

By hearing *the name of* God men become Sidhs, Pirs, Surs,
and Naths.¹

By hearing *the name* man understandeth the real nature of the
earth, its supporting bull,² and Heaven.

By hearing *the name* man obtaineth a knowledge of the
continents, the worlds, and the nether regions.

By hearing *the name* death doth not affect one.³

Nanak, the saints are ever happy.

By hearing *the name* sorrow and sin are no more.

IX.

By hearing *the name* man becometh as Shiva, Brahma, and
Indra.

By hearing the name *even* the low become highly lauded.⁴

By hearing the name the way of the jogi and the secrets
of the body are obtained.

By hearing the name man understandeth the real nature of
the Shastras, the Simritis, and the Vedas.⁵

Nanak, the saints are ever happy.

By hearing the name sorrow and sin are no more.

¹ Sidhs are men who have acquired supernatural powers by asceticism; Pirs are Muhammadan saints; Surs are demigods; Naths are superiors among jogis.

² The bull which the Hindus believe supports the earth. This is not believed in by the Sikhs. See below, pauni XVI.

³ Man shall not die again, but obtain deliverance.

⁴ Also translated—By hearing the name one is praised by high and low.

⁵ There are six Shastras, twenty-seven Simritis, and four Vedas.

X.

By hearing the name truth, contentment, and divine knowledge are obtained.

Hearing the name is equal to bathing at the sixty-eight places of pilgrimage.¹

By hearing the name and reading it man obtaineth honour.²

By hearing the name the mind is composed and fixed on God.³

Nanak, the saints are ever happy.

By hearing the name sorrow and sin are no more.

XI.

By hearing the name, the depth of the sea of virtue is sounded.⁴

By hearing the name *men become shekhs*,⁵ pirs, and emperors.

By hearing the name a blind man findeth his way.

By hearing the name the unfathomable becometh fathomable.

Nanak, the saints are ever happy.

By hearing the name sorrow and sin are no more.

XII.

The condition of him who obeyeth God cannot be described.

Whoever tryeth to describe it, shall afterward repent.

There is no paper, or pen, or writer

To describe *the condition* of him who obeyeth God.

So pure is God's name,

Whoever obeyeth God knoweth *the pleasure of it* in his own heart.⁶

¹ Sixty-eight is the number of holy places in the opinion of the Hindus.

² Also translated—On hearing the name man obtaineth honour by the knowledge acquired.

³ Or—By hearing the name man easily meditateth upon God.

⁴ Also translated—Man acquireth the best virtues.

⁵ Shekhs are really superiors of Muhammadan monks.

⁶ Literally, he knows it in his own mind, that is, he obtains a pleasure which is incommunicable.

XIII.

By obeying Him wisdom and understanding *enter* the mind.
 By obeying Him man knoweth all worlds.¹
 By obeying Him man suffereth not punishment.²
 By obeying Him man shall not depart with Jam.³
 So pure is God's name,
 Whoever obeyeth God knoweth the pleasure of it in his own
 heart.

XIV.

By obeying Him man's path is not obstructed.
 By obeying Him man departeth with honour and distinction.
 By obeying Him man proceedeth in ecstasy⁴ on his way.
 By obeying Him man formeth an alliance with virtue.
 So pure is God's name,
 Whoever obeyeth God knoweth the pleasure of it in his own
 heart.

XV.

By obeying Him man obtaineth the gate of salvation.
 By obeying Him man is saved with his family.
 By obeying Him the Guru is saved, and saveth his disciples.
 By obeying Him, O Nanak, man wandereth not *in quest*
*of alms.*⁵
 So pure is God's name,
 Whoever obeyeth God knoweth the pleasure of it in his own
 heart.

¹ *Bhawan*. According to Hindus and Musalmans there are fourteen worlds all forming the universe.

² Literally, eateth not blows on his mouth.

³ *Jam*, the God of Death, known as Yama in Sanskrit writings. This verse means that man shall not die again, but be absorbed in God.

⁴ *Magun*. This word is understood to be for *magan*. Those who read *magun* translate—

(1) By obeying Him man proceedeth not by the path of destruction.

(2) Man proceedeth by the broad, not the narrow way.

⁵ This is explained to mean—Does not wander in transmigration.

XVI.

The elect¹ are acceptable, the elect are distinguished.
 The elect obtain honour in God's court.
 The elect shed lustre² on the courts of kings.
 The attention of the elect is bestowed on the one Guru.³
 If anyone say he can form an idea of God, *he may say so,*
But the Creator's works cannot be numbered.
 The bull *that is spoken of* is righteousness, the offspring of
 mercy,
 Which supported by patience maintaineth the order of nature.⁴
 Whoever understandeth this is a true man.
 What a load there is upon the bull!⁵
 Beyond this earth there are more worlds, more and more.
 What power can support their weight?
 The names of living things, their species, and colours,
 Have all been written with a flowing pen.
 Does anyone know how to write an account of them?
 If the account were written, how great it would be!
 What power and beautiful form are thine, O God.
 Who hath power⁶ to know how great Thy gifts are?
 By one word⁷ Thou didst effect the expansion *of the world,*
 Whereby hundreds of thousands of rivers were produced.
 What power have I to describe Thee?
 I cannot even once be a sacrifice unto Thee.
 Whatever pleaseth Thee is good.
 Thou, O Formless One, art ever secure.

¹ *Panch*, literally 'five.' The number conveys the idea of selection. There is a Hindustani proverb, "Panchon men Parameshwar hai" (Where five are assembled, God is in the midst of them). Others say that *panch* refers to the five classes of persons previously mentioned—those who walk according to God's will, who know Him to be true, who praise Him, who hear His name, and who obey Him.

² This is the interpretation of *sohabi* given by Bhui Chanda Singh in his commentary on the Granth Sahib.

³ The elect have one God as their Guru or spiritual guide, and meditate on Him.

⁴ *Sut*, the thread on which the world is strung. The Guru means by patience the adjusted balance of the world, everything being in equipoise.

⁵ Here Guru Nanak obviously rejects the Hindu story of the bull.

⁶ I understand *kut* as the Arabic *kuwat*. If *kut* be held to mean 'food,' a meaning which the word so pronounced also bears in Arabic, the verse will be translated—Who knoweth the extent of Thy gifts of sustenance?

⁷ The Hindus believe this is "Eko aham, bahu ayam"—I am one, let me become many.

XVII.

Numberless Thy worshippers,¹ and numberless Thy lovers ;
 Numberless Thine adorers, and numberless those who perform
 austerities for Thee ;
 Numberless the reciters of *sacred* books and Vedas ;
 Numberless Thy jogis whose hearts are indifferent *to the*
 world ;
 Numberless the saints who ponder on Thine attributes and
 divine knowledge ;
 Numberless Thy true men ; numberless Thine almsgivers ;
 Numberless Thy heroes who face the steel of their enemies ;²
 Numberless Thy silent *worshippers* who lovingly fix their
 thoughts upon Thee.
 What power have I to describe Thee ?
 I cannot even once be a sacrifice unto Thee.
 Whatever pleaseth Thee is good.
 O Formless One, Thou art ever secure.

XVIII.

Numberless are the fools appallingly blind ;
 Numberless are the thieves and devourers of others' property ;³
 Numberless those who establish their sovereignty by force ;⁴
 Numberless the cut-throats and murderers ;
 Numberless the sinners *who pride themselves on* committing sin ;
 Numberless the liars who roam about lying ;
 Numberless the filthy⁵ who enjoy filthy gain ;
 Numberless the slanderers who carry loads of *calumny* on
 their heads ;
 Nanak thus describeth the degraded.
 I cannot even once be a sacrifice unto Thee.

¹ Literally, repetitions of God's name. Here the word is used by metonymy for those who repeat God's name.

² Literally, who eat iron with their mouths.

³ *Haramkhor*. This word literally means 'eaters of forbidden food.'

⁴ Also translated—Numberless are those who issue oppressive orders.

⁵ *Mulch*—Whose desires are filthy, and who are deemed the lowest of the low, complete outcasts.

Whatever pleaseth Thee is good.

O Formless One, Thou art ever secure.

XIX.

Numberless *Thy* names, and numberless *Thy* places.

Completely beyond reach¹ are *Thy* numberless worlds.

Numberless those who repeat *Thy name* with *all* the strength
of their intellects.²

By letters³ *we repeat* *Thy name*, by letters we praise Thee ;

By letters *we acquire* divine knowledge, and sing *Thy praises*
and *Thine attributes* ;

By letters we write and utter the word⁴ of God ;

By the letters *recorded* on man's head his destiny is declared.⁵

He who inscribeth them on others, beareth not them on His
own head.

As He ordaineth, so shall man obtain.

As great *Thy* creation, O God, so great *Thy* fame !

There is no place without *Thy* name.

What power have I to describe Thee ?

I cannot even once be a sacrifice unto Thee.

Whatever pleaseth Thee is good.

O Formless One, Thou art ever secure.

XX.

When the hands, feet, and *other members of* the body are
covered with filth,

It is removed by washing with water.

¹ *Agam*, from a meaning 'not' and *gam* 'to go.'

² Also translated—

(1) With their bodies reversed, that is, standing on their heads, a form of religious austerity practised in India.

(2) Those who try to describe Thee shall have to carry loads *of sin* on their heads.

³ Letters here appear to mean sacred literature.

⁴ *Ban* generally means 'custom.' Here it is understood to be used for *bani*.

⁵ Also translated—His union with God is determined.

When thy clothes are polluted,
 Apply soap, and the impurity shall be washed away.
 So when the mind is defiled by sin,
 It is cleansed by the colour¹ of the name.
 Men do not become saints or sinners by merely calling
 themselves so.
The recording angels take with them a record of *man's* acts.
 It is he himself soweth, and he himself eateth.
 Nanak, man suffereth transmigration by God's order.

XXI.

Pilgrimage, austerities, mercy, and almsgiving on general
 and special occasions²
 Whoever performeth, *may obtain* some little honour.
 But he who heareth and obeyeth and loveth *God* in his heart,
 Shall wash off his *impurity* in the place of pilgrimage
 within him.
 All virtues are thine, O Lord ; none are mine.
 There is no devotion without virtue.
 From the self-existent *proceeded* Maya (athi), whence issued
 a word which produced Brahma and the rest³—
 “Thou art true, Thou art beautiful, there is ever pleasure
 in Thy heart !”
 What the time, what the epoch, what the lunar day, and
 what the week-day,
 What the season, and what the month, when the world was
 created,
 The pandits did not discover ; had they done so, they would
 have recorded it in the Puranas.
 Nor did the kazis⁴ discover it ; had they done so, they would
 have recorded it in the Kuran.

¹ *Rang*. Literally, a dye, a colour, water in which the washing powder of the name has been dissolved. Laundrymen in India use indigo in washing.

² *Dat* means general almsgiving ; *dan*, gifts at religious festivals.

³ The verse is also translated—“Blessing on Thee !” is said to have been the first salutation that Brahma addressed Thee.

⁴ Baba Nanak means the scribes who reduced the Kuran to writing.

Neither the jogi nor any other *mortal* knows the lunar day,
or the week-day, or the season, or the month.

When the Creator fashioned the world *only* he Himself knoweth.

How shall I address Thee, O God? how shall I praise Thee?
how shall I describe Thee? and how shall I know
Thee?

Saith Nanak, everybody speaketh of Thee, one wiser than
the other.

Great is the Lord, great is His name; *it is only* what He
doeth that cometh to pass.¹

Nanak, he who is spiritually proud shall not be honoured
on his arrival in the next world.

XXII.

There are hundreds of thousands of nether and upper regions.
Men have grown weary at last of searching *for God's* limits;
the Vedas say one thing, *that God has no limit.*²

The thousands of Puranas³ and Muhammadan books⁴ tell
that in reality there is but one principle.⁵

If God can be described by writing, then describe Him; *but*
such description is impossible.

O Nanak, call Him great; only He Himself knoweth how
great He is.

¹ That is, man can do nothing of himself. Whatever he does proceeds from God.

² "Satyan jnanam anantan Brahm"—God is true, the source of knowledge, without end. The verse is also translated—The Vedas have at last grown weary of searching for God's limits, but they cannot give the slightest description of Him.

³ There are only eighteen Puranas. The expression in the text means a thousand times eighteen or an indefinite number. The word *sahas* is also understood by the gyanis to refer to rishis and learned men of indefinite numbers.

⁴ *Kiteba* is understood to mean the four books accepted by learned Muhammadans—the Old Testament, the Psalms of David, the New Testament, and the Kuran.

⁵ That is, that God is the root or principle of all things. "Eko Brahm, dutiyo vastyev."

XXIII.

Praisers praise God, but have not acquired a knowledge of Him,

As rivers and streams fall into the sea, but know not *its extent*.

Kings and emperors who possess oceans and mountains of property and wealth¹

Are not equal to the worm which forgetteth not God in its heart.

XXIV.

There is no limit to God's praises;² to those who repeat *them* there is no limit.

There is no limit to His mercy, and to His gifts there is no limit.

There is no limit to what God seeth, no limit to what He heareth.

The limit of the secret of His heart cannot be known.

The limit of His creation cannot be known; neither His limit nor His end can be ascertained.³

To know His limits how many vex their hearts.⁴

His limits cannot be ascertained;

Nobody knoweth His limits.

The more we say, the more *that remains* to be said.

Great is the Lord, and exalted is His seat.

His exalted name is higher than the *most* exalted.

Were anyone else over so exalted,

Then he would know that exalted Being.

How great He is He knoweth Himself.

Nanuk, God bestoweth gifts *on those on whom He looks* with favour and mercy.

¹ Also translated—As the sea is the king *of streams*, so is God the monarch *of men*. Those who possess mountainous wealth, etc.

² Also translated.—There is no limit to the Praised One.

³ Literally, "neither His near nor His further side can be known," a metaphor taken from the banks of a river.

⁴ *Billah*, literally 'cry in pain.'

XXV.

His many bounties¹ cannot be recorded.
 He is a great giver and hath not a particle of covetousness.
 How many, *yea*, countless heroes beg of Him !
 How many *others* whose number cannot be conceived !
 How many pine away in sin !
 How many persons receive yet deny God's gifts !
 How many fools there are who merely eat !
 How many are ever dying in distress and want !
 O giver, these things also come from Thee.
 Whether we *shall again* be enclosed in a body or *obtain*
 deliverance dependeth on Thy will :
 Nobody can interfere with it.
 If any fool² try to interfere with it,
 He shall know himself the punishment he shall suffer.
 God himself knoweth to whom He should give, and He
 Himself giveth.
 Only very few acknowledge this.³
 He to whom God hath given the *boon* of praising and
 lauding Him,
 O Nanak, is the King of kings.⁴

XXVI.

Priceless are Thine attributes, O God, and priceless Thy
 dealings ;⁵
 Priceless Thy dealers,⁶ priceless Thy storehouses ;
 Priceless is what cometh from Thee, and priceless what is
 taken away ;

¹ *Karm* in Sanskrit is 'work,' in Persian 'kindness, favour, or bounty.' The context seems to show that the last mentioned is intended.

² *Khaik*. This word is also found in the "Sri Rag ki war—thao nahin khaika."

³ The majority of people suppose that God's favours are obtained through a mediator.

⁴ Also translated—*To those few*, O Nanak, the King of kings
 Giveth the boon of praising and lauding Him.

⁵ In the True name.

⁶ That is, religious men who deal in the True name.

Priceless Thy rate and priceless the time *for dealing* ;¹
 Priceless Thy justice and priceless Thy court ;
 Priceless Thy weights and priceless Thy measures ;²
 Priceless Thy gifts and priceless Thy marks ;
 Priceless Thy mercy and priceless Thy ordinances.
 How beyond all price *Thou art* cannot be stated.
 Ever speaking of Thee men continue to fix their thoughts
 on Thee.³

Those who read the Vedas and Puranas speak of Thee ;
 Learned men speak of Thee and deliver discourses on Thee ;
 Brahmas speak of Thee, and Indras speak of Thee ;
 The milkmaids and Krishna speak of Thee ;
 Shivas speak of Thee, the Sidhs speak of Thee ;
 All the Budhas Thou hast created speak of Thee ;
 The demons speak of Thee, the gods speak of Thee ;
 Thy demigods, men, munis, and servants speak of Thee ;
 How many speak of Thee or attempt to speak of Thee !
 How many depart while speaking of Thee !
 If thou wert to create as many more as Thou hast created,
 Even then few of them would be able to speak *adequately*
of Thee.

Thou mayest be as great as Thou pleasest.
 Nanak, only the True one Himself knoweth how great He is.
 If anyone were to speak improperly of God,
 Write him down as the most ignorant of all men.

XXVII.

What is that gate, what is that mansion, where Thou, *O God*,
 sittest and watchest over all things ?
 How many musicians sing various and countless songs to
 Thee !

¹ Also translated—Priceless is thy love, and priceless those who are absorbed in it.

² I read *praman* for *parwan*. If the latter be read, the translation will be—Priceless Thy weights and priceless Thine acceptance of mortals. A third translation is—Priceless Thy scale and priceless Thy weights.

³ Also translated—Repeating that *Thou art priceless* men continue to fix their attention on Thee.

How many musical measures with their consorts, and how many singers sing Thee !¹

Wind, water, and fire sing Thee; Dharmraj sings at Thy gate. The recording angels,² who know how to write and on whose record Dharmraj³ judgeth, sing Thee.

Ishar,⁴ Brahma, and Devi,⁵ ever beautiful as adorned by Thee, sing Thee.

Indar, seated on His throne, with the gods at Thy gate sing Thee.

Sidhs⁶ in meditation sing Thee; holy men in contemplation sing Thee.

The continent, the true, and the patient sing Thee; unyielding heroes sing Thee.

The pandits and the supreme Rikhis,⁷ reading their Vedas, sing Thee in every age.

The lovely *celestial maids* who beguile the heart in the upper, middle,⁸ and nether regions sing Thee.

The jewels⁹ created by Thee with the sixty-eight places of pilgrimage sing Thee.

Mighty warriors and divine heroes sing Thee; the four sources of life¹⁰ sing Thee.

The continents, the worlds, and the universe made and supported by Thy hands sing Thee.

¹ There are six rags or musical measures, which have each five raginis as their consorts, and eight minor rags as their offspring.

² Chitr and Gupt. *Chitr* means 'visible,' *Gupt* 'invisible.' According to the Sikhs, *Chitr* records man's overt acts, *Gupt* the designs of his heart. In Sanskrit literature Chitr-gupt is one person, the Recorder of Yama.

³ The Pluto of the Greeks.

⁴ A title of Shiva.

⁵ The female energy of nature. She has numerous names in Sanskrit literature.

⁶ Men who have acquired supernatural power by the practice of *yog*.

⁷ There are said to be seven supreme Rikhis, sons of Brahma. The Vedas were written by Rikhis.

⁸ *Maach*, literally 'fish.' It is here understood to be the earth.

⁹ According to the Hindus, Vishnu in his Karmavataara assumed the shape of a tortoise which supported the earth while the gods churned the ocean. From the ocean were produced the fourteen gems or jewels here referred to. They are Lakshmi, wife of Vishnu, the moon, a white horse with seven heads, a holy sage, a prodigious elephant, the tree of plenty, the all-yielding cow, etc.

¹⁰ The Hindus enumerate four sources of life, and say that animals are born from eggs, wombs, the earth, and perspiration.

The saints who please Thee, and who are imbued with Thy love¹ sing Thee.

The many others who sing Thee I cannot remember; how could Nanak recount them?²

That God is ever true, He is the true Lord, and the true name.

He who made this world is and shall be; he shall neither depart nor be made to depart.³

He who through Maya created things of different colours, descriptions, and species,

Beholdeth His handiwork which attesteth His greatness.

¹ *Rasale* is literally an abode of pleasure. The reading *ras nate*, which would remove all difficulty, has been suggested.

² The following is offered as a free blank verse paraphrase of this *pauri* :—

What is that gate, that mansion what, where thou
Dost sit and watch o'er all Thy wondrous works?
Many the harps and songs which time Thy praise,
Yea, countless; Thy musicians who can tell?
How many measures sung with high delight,
And voices which exalt Thy peerless name!
To Thee sing water, wind, and breathing fire;
To Thee sings Dharamraj in regions drear;
To Thee sing th' angels who men's deeds record
For judgment final by that king of death.
To Thee sing Shiva, Brahma, and the Queen
Of Heaven with radiant beauty ever crown'd;
To Thee sing Indra and th' attendant gods
Around Thy throne and seraphs at Thy gate.
To Thee sing Sidhs in meditation deep,
And holy men who ponder but on Thee.
To Thee sing chaste and patient of mankind,
Unyielding heroes of true faith approved.
To Thee sing pandits and the chiefs of saints;
The ages four and Veds to them assigned.
To Thee sing maidens who delight the sense,
This world of ours, high heaven, and hell below.
To Thee sing gems from Vishnu's sea that rose,
And eight and sixty spots of pilgrims' haunt.
To Thee sing heroes and the men of might;
The sources four from which all life doth spring.
To Thee sing regions, orbs, and universe,
Created, cherished, and upheld by Thee!
To Thee sing those whose deeds delight Thine eye,
The hosts that wear the colours of Thy faith.
All things beside which sing Thy glorious name,
Could ne'er be told by Nanak's lowly song.

³ Also translated—

(1) Creation shall depart, but not He who made it.

(2) He who made creation shall not be born or die.

He will do what pleaseth Himself ; no order may be issued to Him.

He is king, the king of kings, O Nanak ; all remain subject to His will.

XXVIII.

Make contentment thine earrings, modesty and self-respect thy wallet, meditation the ashes to *smear on thy body*.

Make thy body, which is only a morsel for death, thy beggar's coat, and faith thy rule of life and thy staff.¹

Make association with all thine Ai Panth,² and the conquest of thy heart the conquest of the world.

HAIL !³ HAIL TO HIM,

The primal, the pure,⁴ without beginning, the indestructible, the same in every age !

XXIX.

Make divine knowledge thy food, compassion thy store-keeper, and the voice which is in every heart the pipe *to call to meals*.

Make Him who hath strung the whole world on *His string* thy spiritual Lord ; let wealth and supernatural power be relishes for others.

Union and separation is the law which regulateth the world.⁵

By destiny we receive our portion.

HAIL ! HAIL TO HIM,

The primal, the pure, without beginning, the indestructible, the same in every age !

¹ Jogis wear earrings, patched coats, rub ashes on their bodies, and carry a wallet and a staff. The verse is also translated—Make the chastening of thy body, not yet wedded to death, thy patched coat, and faith thy beggar's staff.

² A sect of jogis.

³ *Adesh* ! the ordinary salutation of jogis. Baba Nanak means that this salutation should only be offered to God.

⁴ *Anil*, literally, not of a blue colour, as Krishna is represented.

⁵ Also translated—Favourable and unfavourable destinies shape men's actions.

XXX.

One Maya in union *with* God gave birth to three acceptable children.¹

One of them is the creator, the second the provider, the third performeth the function of destroyer.²

As it pleaseth God, He directeth them by His orders.

He beholdeth them, but is not seen by them. This is very marvellous.

HAIL ! HAIL TO HIM,

The primal, the pure, without beginning, the indestructible,
the same in every age !

XXXI.

His seat and his storehouses³ are in every world.

What was to be put into them was put in at one time.⁴

The Creator beholdeth His creation.

Nanak, true is the work of the True One.

HAIL ! HAIL TO HIM,

The primal, the pure, without beginning, the indestructible,
the same in every age !

XXXII.

Were one tongue to become a hundred thousand, and a
hundred thousand to become twentyfold more,

I would utter the name of the one Lord of the world
hundreds of thousands of times *with all my tongues*.

¹ *Chele*, literally 'disciples.'

² *Lai* may either mean absorption or reaper (*lave*). Both meanings convey the idea of destruction.

³ To supply human necessities.

⁴ That is, before man is born, his portion is fully allotted him.

In this way I should ascend the stairs of the Lord, and
become one with Him.¹

On hearing of the exaltation of the religious the vile become
jealous.²

Nanak, *the former* have found God, while false is the boasting
of the false.

XXXIII.

I have no strength to speak and no strength to be silent.³

I have no strength to ask and no strength to give;

I have no strength to live and no strength to die;

I have no strength to acquire empire or wealth, which
produce a commotion in the heart.

I have no strength to meditate on Thee or ponder on divine
knowledge;

I have no strength to *find* the way to escape from the world.

He in whose arm there is strength may see what he can do.

Nanak, no one is of superior or inferior *strength* before God.

XXXIV.

God created nights, seasons, lunar days, and week-days,

Wind, water, fire, and the nether regions.

In the midst of these He established the earth as a temple.⁴

In it *He placed* living beings of different habits and
descriptions.

¹ Some gyanis translate—In this way I should ascend the stairs of honour by the twenty-one chambers of the vertebral column. That is, I should conduct my breath to the brain where God reposes, and where I should find him. The jogis enumerate five lumbar, seven dorsal, and nine cervical vertebrae through which the breath passes to the brain.

² Literally, on hearing matters connected with heaven worms grow jealous.

³ This hyperbole means that man has no strength to do anything without God's assistance.

⁴ *Dharmsal*. This word generally means a large building in which divine worship is held, where travellers obtain free accommodation, and children receive religious instruction.

Their names are various and endless,
 And they are judged according to their acts.
 True is God, and true is His court.
 There the elect are accepted and honoured.
 The Merciful One marketh them according to their acts.¹
 The bad and the good shall there be distinguished.
 Nanak, on arrival there, this shall be seen.

XXXV.

Such is the practice in the realm of righteousness.
 I now describe the condition of the realm of knowledge.
 How many winds, waters, and fires! how many Krishnas
 and Shivas!
 How many Brahmas² who fashioned worlds! *how many*
 forms, colours, and garbs!
 How many lands of grace *like this*!³ how many mountains!
 how many Dhrus⁴ and instructors⁵ such as his!
 How many Indras, how many moons and suns, how many
 regions and countries!
 How many Sidhs, Budhs, and Naths! how many goddesses
 and representations of them!
 How many demigods and demons! how many saints, how
 many jewels and seas!
 How many sources of life! how many languages! and how
 many lines of kings!
 How many possessors of divine knowledge! how many
 worshippers! Nanak, there is no end of them.

¹ Or—God marketh those on whom He looketh with favour.

² The Hindus believe it was through the agency of Brahma God created the world.

³ Where men reap the results of their acts.

⁴ Dhru, a man who, owing to his virtues, is said to have been raised to the skies as the polar star.

⁵ Narad, who instructed him to obtain such dignity.

XXXVI.

In the realm of knowledge the light of divine knowledge is
resplendent.

There are heard songs from which millions of joys and
pleasures *proceed*.

Beauty is the characteristic of the realm of happiness.¹

There things are fashioned in an incomparable manner.

What is done there cannot be described.

Whoever endeavoureth to describe it shall afterwards repent.

There are fashioned knowledge, wisdom, intellect, and under-
standing ;

And there too is fashioned the skill of demigods and men of
supernatural power.

XXXVII.

Force is the characteristic of the realm of action.²

Incomparable are those who dwell therein.

There are very powerful warriors and heroes.

They are filled with the *might* of Rama.

There are many Sitas ³ in the midst of greatness.

Their beauty cannot be described.

They die not, neither are they led astray,⁴

In whose hearts God dwelleth.

There dwell congregations of saints ;

They rejoice ; the True One is in their hearts.

God dwelleth in the realm of truth.

He looketh on its denizens with an eye of favour, and
rendereth them happy.

There are continents, worlds, and universes.

¹ *Sharm khand*. *Sharm* is here not the Persian *sharm* 'shame,' nor the Sanskrit *shyam* 'toil.' It is the Sanskrit *sharman*, 'happiness.' *Bani* is understood to be for *ban*. The verse is also translated—Beautiful are the words of those who have obtained the realm of the happy.

² That is, the world.

³ Sita's name is apparently introduced here as she was the wife of Rama mentioned in the preceding line.

⁴ *Na thage jah*, literally 'are not deceived.'

Whoever trieth to describe them shall never arrive at an end.
 There are worlds upon worlds and forms *upon forms*.
 They *perform* their functions according to God's orders.
 God beholding and contemplating them is pleased.
 Nanak, to describe *them* were as hard as iron.

XXXVIII.

Make continence Thy furnace, forbearance Thy goldsmith,
 Understanding Thine anvil, divine knowledge Thy tools,
 The fear of *God* Thy bellows, austerities Thy fire,
 Divine love Thy crucible, and melt God's name therein.
 In such a true mint the Word shall be coined.
 This is the practice of those on whom God looketh with an
 eye of favour.
 Nanak, the Kind One, by a glance maketh them happy.

SLOK.

The air is the Guru, water our father, and the great earth
 our mother;
 Day and night are our two nurses, male and female, who set
 the whole world a-playing.¹
 Merits and demerits shall be read out in the presence of the
 judge.
 According to men's acts, some shall be near and others
 distant *from God*.
 Those who have pondered on the name and departed after
 the completion of their toil,
 Shall have their countenances made bright, O Nanak; how
 many shall be emancipated in company with them!

¹ Here the denizens of the world are likened to children. Their father is said to be water, the human sperm; the earth like a mother affords them nutriment; day supplies them with occupation; the night lulls them to rest; and the breath of the Guru imparts divine instruction. In the East it is usual for the rich to have two nurses for a child—a female nurse by night and a male nurse to accompany and play with it by day.